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SOCIAL PROGRESS

J. A. STEVENSON.....Editor

Contributing Editors

ILION T. JONES — MAXWELL ADAMS
R. WORTH FRANK — J. W. CLAUDY
ELIOT PORTER — EARL L. DOUGLASS
JOHN McDOWELL

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Preaching in the New Year

THERE is ever a fascination in the new. In the New Year we must look more intently and intelligently to Him who said, "Behold I make all things new." The minister of the Creator and Recreator ought to look forward to some fine new things in a fine new year. It may be of value to enumerate a few of them:

New Sermons—The ever present urgency of life sometimes makes the "Barrel" a focal point of serious sermonic weaknesses. The line of least resistance leads inevitably to the old sermon. While this may not be true in a literalistic and mechanistic way, it may be true in a very real sense. The subconscious mind may lead to formalistic repetitions of stock theological phrases that have ceased to mean anything to the speaker and that exert only a somnolant effect upon the hearer. This eliminates the painful necessity of new, vigorous, and creative thinking. This does not imply that a sermon ought not to be repeated. Any sermon that is worth preaching once is worth preaching again and again. But the repeating ought not to be a way of escape from vital thinking but a way to a more abundant life—a way of vocalizing the hitherto unexpressed surgings of the soul.

New Sermons With New Insight—The preacher must be ever alert against cold, unseeing, unimaginative, pious literal-

ism. It is quite possible for a Protestant to rail against the Roman Catholic doctrine of transubstantiation and in the next breath present a legalistic, mechanistic interpretation of the atonement that is without life and spirit. The Gospel must be seen through the lens of love. Such seeing will reveal the heart content, the brotherhood significance of the Gospel and the sacrificial saving heart of God. Out of this vision must come an emphatic note of luring love, of heartbreaking compassion, of tireless sacrificial saving.

A New Challenge—Out of this new insight must come a new challenge to this world that is wandering in the wilderness of sin. This world that is so busy seeking antidotes for the various troubles of the world is, for the most part, indifferent to the source of those troubles. This world can never walk in the paths of peace and prosperity so long as it walks away from God. New systems, new programs, new education, new sanitation, new deals will all be impotent apart from a new righteousness that cometh from God. So long as peoples prefer to walk in darkness, they will continue to be the children of darkness and will reproduce children of darkness. The hope of this world is that light that lighteth every man that cometh into the world. There must be sounded this authoritative challenge, this blasting note of condemnation of the unrighteous ways of the economic, social, political, and international world, this revelation of the handwriting on the wall. "The nation that feareth not God shall die!"

A New Fellowship With Jesus—Great Gospel preaching can come only from those who have a great fellowship with Jesus and through Him with God. How Jesus warmed the hearts of his disciples when He said, "I no longer call you slaves but I call you friends—ye are my friends if ye do whatsoever I command you." Theology at its best is only a way to the religious life and at its worst may be dogmatic intolerance coupled to smug, sanctimonious self-satisfaction. But fellowship with Jesus is light, love, and life. This is not mere companionship but vital fellowship. A sharing of the Mount of Transfiguration, a sharing of the service in the valley, a rejoicing at the return of the prodigal, a being crucified with Him, and a rising again in newness of life. Out of this fellowship of glory, of toil, of hanging upon the cross and the rushing of new life will come that new preaching that shall contribute effectively to the making of all things new.—J. A. S.

THEY DO MIX

A trite epigram anent drunk-driving accidents has it that gasoline and alcohol do not mix.

But they do mix, and as never before.

They mix at every intersection. They mix arms and legs with windshields, steering gears, doors, wheels, gadgets, hoods. They mix pedestrians up with the occupants of cars.

They mix the victims in arguments, mix statements to police, give mixed accounts to the insurance companies and mixed testimony to the courts. They mix up everything they contact including those who are trying to find a recipe for their unscrambling.

They mix minds and morals.

If you are still unconvinced, listen in on the police radio "3-90" calls over the short-wave. There are so many of their disastrous mixtures that the police have had to give them a number!

—Los Angeles Times, 1935

Religion and the Drink Problem

By Ilion T. Jones *

IT IS said that Carlyle once remarked that the first question he desired to ask a prospective landlady was, "What is your total view of the universe?" The implication is that if a woman has the right view of life as a whole she will probably make a desirable landlady. Since religion involves a "total view of the universe," we might say that Carlyle meant this: if one's religious views are proper all his actions in life's separate situations will be right. Accepting this as valid, let us ask: will one's religion determine how one will act in such a practical life situation as the drink problem?

Popular beliefs to the contrary, religion at its best does not concern itself primarily with the soul in the next world but with the quality of life lived here and now in the body. Body and soul cannot be separated in this life. The self, the personality, is a body-soul mechanism, functioning as a single organism. What our personalities are and how they affect our fellows depend upon the way in which our brains, vital organs, glands, nervous system and other physical parts of the body are coordinated with our minds and emotions. Dr. J. Arthur Thomson rightly says: "The body is not something with which the mind can dispense; it is not the forbidding prison which the Platonists depicted in such gloomy colours; it is no torture-chamber in which mind is doomed to expiate some mysterious crime; but rather the fertile soil in which alone the plant of spirituality can develop and blossom." Or, as Browning puts it, "Nor soul helps flesh more now, than flesh helps soul." Our bodies, then are our most precious possessions; for they are the home and the tool of our spirits, the medium both of the expression and the development of our personalities, the means by which we achieve God's purpose for human beings.

The first tenet of our Christian faith is that God *has* a purpose for human life, life here and now on earth. Our opportunity to realize that purpose comes to us while we are living in the flesh.

* Pastor of the First Presbyterian Church, Iowa City, Iowa.

Jesus lived and died that we might achieve abundance and fullness of life, that he might redeem life, as we live it in our bodies. Whatever human values persist beyond the grave are first tasted and realized at least to a degree here. So Paul wrote to the Corinthians: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price: glorify God therefore in your body." (I Cor. 6: 19, 20) If anyone is genuinely desirous of achieving the fullness of God's intention for human life, must he not, therefore, regard his body as his most sacred possession?

Now, with these Christian ideas as the background, let us look at the thoroughly tested scientific facts about the effect of alcoholic beverages on human life. First, there are what we usually think of as the physical effects. Alcohol is not a fat, a carbohydrate, a protein, a salt, a vitamin. The body cannot store it as a reserve material as it can ordinary foodstuffs. It can merely oxidize limited amounts of it and thus convert it into energy. In this sense and this sense alone can it be regarded as a food. But whatever values it possesses in this respect are outweighed by its adverse effects upon the body. Toxocology, the science of poisons, invariably includes alcohol in the lists of poisons. Its primary effect is to produce a narcosis, a thickening, or anesthesia, or stupefaction of the cells of the body. Hence, scientific chemistry classifies it as a narcotic. This accounts for further scientifically demonstrated facts that alcohol taken regularly, even in small quantities, disturbs muscular coordination and sense perception: it makes speech difficult and walking heavy, distorts vision, slows down all forms of muscular reactions, reduces bodily resistance, physical skill and endurance, and lessens self control and mental alertness. Mr. Edison once aptly expressed it thus: "To put alcohol in the human brain is like putting sand in the bearings of an engine."

Popularly thought of as a stimulant it actually is an irritant and depressant. The drinker feels warmer because alcohol releases the control of the mechanism governing the flow of blood to the surface of the body: actually, however, it reduces the bodily temperature, chills the blood, and lessens resistance to cold. What appears to be increased heart action and respiration and rise

of blood pressure as a result of alcohol are now attributed to the paralysis of the mechanisms controlling these bodily functions. Hence, it lessens resistance to disease; may, in fact, so seriously affect some organs of the body (the liver, e.g.) as to induce disease; and shortens life. Finally, it is definitely a habit-forming drug. That's what the Japanese mean when they say:

"First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man."

Now, how can the use of alcohol as a beverage be reconciled with our Christian teaching as to the sacredness of the body?

Second, there are the psychological effects. Because alcohol has the physical effects listed above, it seriously affects the normal functioning of the personality. Andre Maurois quotes an American woman as saying, "Only when I have been drinking can I at last be myself." This is the worst form of self-deception which is so popular just at present when we are being told on all hands that drink gives one a vivacious personality. It is now known that the first noticeable effect of alcohol is not the reduction of motor or sensory control but the blunting of the capacity for self-criticism. The narcosis resulting from alcohol begins with the release of those impulses normally inhibited by that self-control which creates refined or cultured society. The drinker becomes loquacious and loses his power to determine whether he is speaking sense or nonsense. He laughs heartily at nearly everything said about him because he has lost his ability to discriminate between inane and humorous talk. Hence, he believes his wits are sharpened when they are really dulled. This accounts for the coarse, crude speech and conduct characteristic of so many groups of people who depend upon drink to liven their association with each other. This is what Chaucer meant when he said, "Character and shame depart when wine comes in."

Can the use of alcohol, therefore, be reconciled with the Christian ideal of a disciplined self, equipped for life's serious tasks? George Bernard Shaw says he totally abstains from the use of alcohol because he would be ashamed to need it to keep up his high spirits: man ought not to need it; he should have resources enough without it. Yea, he *can't* have enough resources if he uses it.

Third, there are its effects on life's realities. Those who have given most thought to why people drink agree that perhaps 95% of them drink to escape reality. They wish to escape from themselves—from inhibitions, from the feeling of inferiority, from social shyness, tensions, misery, dullness, worry, duty, fear, loneliness, and from the discipline necessary to bring that power and poise and self-confidence among their fellows which they crave. By drinking they quickly pass from real life with its ugly facts into a dream world where they fancy themselves to have found what real life denies them.

How can that conception of life be reconciled with the abundant, full life that Jesus came to bring? It can't: that's the bald fact; the two simply cannot be reconciled. Dr. Eugene Lyman Fisk says, "I firmly believe in the possibility of joyous existence, of laughter that is not poison-produced, of red-blooded, vital enjoyment of the good things of life not seen through alcoholic haze. As against that personal liberty which is a mask for mere self-indulgence I would place that personal freedom which means physical freedom—freedom and ability and strength to stand alone, to meet life's struggles clear." Precisely so! Christ tried to show us how to meet all of life's experiences, pleasant and unpleasant, with such disciplined and controlled selves as to be able to extract from them the very keenest satisfactions, pleasures and joys. Only personalities always on edge are capable of coping with life's problems and perplexities and living triumphantly. A Christian does not need to escape from real life into a dream world to find that "good" which his soul craves.

Fourth: by the use of a little imagination we can readily see how all this affects others. Perhaps the most dangerous possibilities wrapped up with the use of alcohol have to do with our use of the forces made available by the discoveries and inventions of our scientific age. A list of such dangers would include such things as dealing with electricity in all its forms, handling of chemicals, treating bodies by surgery and drugs and other therapeutic methods, and handling machines of all kinds including automobiles. If man is going to handle these forces he must keep his body and mind efficient to the nth degree, or else untold social damage will result. Perhaps automobiles at present are

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What Does It Mean to Be a Christian?

JOHN HAYES CREIGHTON, D.D.*

AT THE age of ten I became a formal Christian. That is, I went through the formality of joining the Presbyterian Church. The minister asked me certain sundry and theological questions. I guessed the answers to these questions from the cues given to me by an older brother and sister. Any doubts in my mind were dispelled by the assurance, "Mother knows best." She did. I've never been sorry. I wanted to be a good boy, but I was never able to see how theological beliefs got over into behavior.

In my first three parishes it is estimated we have received into membership about one thousand souls. Three of them are in the penitentiary. They answered affirmatively all the questions we put to them, but it now appears they had some mental reservations. This is not a bad average. Possibly we should let good enough alone. On the other hand, I was not satisfied with my own induction into the church, and I have never been satisfied with the inductions conducted by my session, and so the question arises, "*WHAT DOES IT MEAN TO BE A CHRISTIAN?*"

In trying to answer this question for myself I have run the gamut from the study of the catechism to the latest pamphlet gotten out by the committee on evangelism. One would not forget the classic example of the Philippian jailor who said to Paul, "What must I do to be saved?" Paul answered, "You must believe on the Lord Jesus Christ and then you will be saved, you and your household as well." This is a great answer, but when you are faced with intelligent young Americans who have had years of training in week day religious education, then you have to show them how these Christian beliefs are going to affect behavior.

In a graduate class in the Psychology of Religion we were asking ourselves, "What is the essence of Christianity? What does it mean to be a Christian?" We discovered by an appeal to the New Testament that "A Christian is one who takes seriously the Record and the Message of the New Testament."

* Pastor, First Presbyterian Church, San Francisco, Cal.

By the Record we mean that one must be familiar with the New Testament. We all agree with Euclid who said to Ptolemy, "There is no royal road to mathematics," but we have not been as willing to admit there is no "Royal road to Religion." The thing that is cursing the life of the church today is that we do not know the Record of the New Testament. We celebrate the four hundredth anniversary of the printing of the English Bible, but our people are not reading the Bible. How can a man be a Christian, a follower of Christ, if he knows little or nothing about the actual life of Christ? To ask the question is to answer it. To check this awful ignorance our Session has made it the custom to ask each person who comes to us for membership to answer the following question: "Do you promise to study regularly the Word of God? to practice the presence of Christ in Prayer? and if physically able to attend at least one worship service a week?" We do this in an effort to help people *TAKE SERIOUSLY THE RECORD OF THE NEW TESTAMENT.*

By the Message of the New Testament we mean those four great challenging doctrines of the Fatherhood of God, the Brotherhood of Man, the Infinite Value of Personality, and the Kingdom of God on earth. For a typical example of what we mean by the Fatherhood of God we refer people to the parable of the Prodigal Son in Luke 15: 11-32. Here we not only see man's search for God, but God's search for man, and when we get the two linked together we have abundant life. The parable of the Good Samaritan is the message of the New Testament on the Brotherhood of Man and "Go thou and do likewise" is an appeal so direct, that every man who reads it feels the bite of that story. Jesus' teaching on the Infinite Value of Personality is so poignantly portrayed in the parable of the Woman taken in Sin that it was recently agreed among the short story writers of England that this is the world's most famous short story. Jesus' words, "Neither do I condemn thee," show everyone who would be a Christian that there is still hope. For an understanding of what we mean by the Kingdom of God on Earth one ought to read the whole of the Gospel of Mark, for to be a Christian one believes in and prays for "Thy will be done on earth as it is in heaven." This for us, is what it means to be a Christian—it means *TO TAKE SERIOUSLY THE RECORD AND THE MESSAGE OF THE NEW TESTAMENT.*

The Student and Peace

By Charles F. Wishart*

IT IS not too much to say that the attitude of most thinking young men toward the World War is one of bitter and tragic disillusionment. Perhaps this mood has gone too far. Young people are not given to restrained and balanced judgments in such matters. Capable, as they are, of tremendous enthusiasm over some great ideal, the depth of their disillusionment and even disgust is in direct proportion to the height of their effervescent enthusiasm. Doubtless there will be a reaction toward a more sober and balanced estimate of the World War than at present. But the fact remains that contemporary youth is in a bitter and I think somewhat natural reaction against the whole wretched business; against the world catastrophe which was brought on by perhaps less than fifty men who called themselves diplomats, exchanging heated telegrams translated from one code to another without common counsel or decent rational understanding, in that terrible midsummer madness of 1914.

Now the tides of that perfervid war enthusiasm have all run out. The old cries about the honor of the flag, about making the world safe for democracy, about the woes of little Belgium, about the "unspeakable Hun," about our noble Allies—England and France and Italy—battling for the world idealism, fall on deaf ears. In the ruthless realism of the modern novel and the modern stage and the modern moving picture, this conflict has been robbed of its romance forever. The boy of today has probably seen "What Price Glory," and "The Big Parade." He has probably read "All Quiet On The Western Front," and "The Paths of Glory." If he is of the more intelligent sort, he has read after historians who, with ruthless and objective analysis, have laid bare the welter of selfishness, diplomatic trickery, and international double-crossing which made up the overture to that dreadful drama. And when the flag-raising war-booster undertakes to beat the old tom-toms and bellow the good old slogans which were so

* President, The College of Wooster, Wooster, Ohio.

effective in the day gone by, the average youth of today is inclined to retort with his characteristic, "Oh yeah?"

For one thing, he has become very dubious about the attempts to make Germany the sole *bete noir*, the only arch criminal in the proceedings. He realizes that that unhappy land was in the grip of its war lords who could easily sway an egotistical and none too astute Kaiser to their will. But he knows now that Russia mobilized first. He realizes something of the cynical realism which actuated the French politician. And he is keenly aware that even Earl Grey and the English diplomats do not come unscathed through the fiery test of historical scrutiny. It would be futile to try to tell him that all the virtue and high idealism was on the one side, all the treachery and villainy upon the other.

Moreover he is studying with relentless honesty the forces by which America, which, in November of 1916, voted for peace, was plunged into the war in the spring of 1917. He has read the revealing documents in which men like Mr. Ambassador Page and Mr. Secretary Lansing urged upon President Wilson that America must get into the war for the sake of avoiding a financial crisis on this side the Atlantic. Despite the disclaimers of Mr. Newton D. Baker and others, he is fairly well convinced that one of the leading reasons why we went into the World War was because we had loaned so much money to the Allies that we could not, for financial reasons, stay out. The student mind has been profoundly affected, too, by the recent devastating revelation concerning interlocking syndicates of munitions makers. While these international merchants of death were rolling up huge profits, the boy who had to do the fighting was often being killed with arms fashioned by his own countrymen, the munition depots were protected by mutual agreement, while long after the war began, stockholders in England and Germany were exchanging their holdings with the cognizance of their own governments.

In all simple fairness, should not those good citizens who have become alarmed at student pledges against participation in future war try to understand the feeling of young men in the light of these revelations? I believe the average student of today is just as patriotic as he ever was. But he has seen patriotism abused and misused as a stalking horse to cover selfishness, commercialism, and the greed for blood money. Is he to be condemned too

severely if he says, in substance, "We have to do the fighting, and we are not afraid to fight, not afraid even to give our lives if we can know that the summons is sincere, if we can be assured that we shall not be tricked by conjuring the slogans of patriotism to cover up the real motives of greed and selfish ambition." Old Dr. Samuel Johnson once said that patriotism was the last refuge of scoundrels. He did not mean by that, I think, that patriotism was not a noble thing. He did mean that scoundrels sometimes try to use that high and holy thing for base purposes. All the students want to know is that the voice is really the voice of patriotism and not of the scoundrels who sometimes skulk under its protection.

There can be no question, either, as to the reaction which has been produced by the study of the weapons used in the World War. No longer the individual combat with its reminiscent shred of chivalry! Machine guns, tanks, and poison gas really decided the issue through wholesale murder. Almost more debasing, if such a thing could be, were the weapons of poisoned propaganda. For the World War made lying a fine art. Mr. Arthur Porrit, a distinguished English publicist, told the writer of a conversation with a gentleman who then had charge of the English propaganda. He said, in substance, "when the Australian soldiers went to the front we caused a story to be circulated among them that two Australians had been crucified by German soldiers. I can tell you that put fighting blood into their veins." Of course the statement was admittedly untrue. One can scarcely realize the depth of debasement to which war brings high-minded men when such methods must be used. Equally, of course, it was not confined to the British. There were atrocities on all sides, for war is organized atrocity. There were tales of atrocities circulated in every country, manufactured out of whole cloth to put fighting blood in the veins of boys who were innocent enough to believe them. Is it any wonder that the student is inclined, in these days, to say "How can you teach honesty to us, how can you talk to us about truth and rectitude when your great leaders of thought have deliberately chosen falsehood as your chief weapon?"

And if the student studies the outcome of the whole tragic affair, the result is not less devastating. Instead of Woodrow Wilson's plea for a "peace without victory," we saw at Versailles

a victor's peace crammed down the throats of the vanquished by the point of the bayonet. His pathetic hope that this tragic dénouement might be mitigated by an international organization to make future wars difficult, if not impossible, was repudiated by our own country which had long given lip service to just such an ideal. Smarting under wrongs either real or fancied, resulting from the Versailles Treaty, both Germany and Italy have fallen into the hands of a tyrannical fascism and Russia into the hands of an equally tyrannical military dictatorship labeled "communism." France is armed to the teeth. England has repudiated her MacDonald and Henderson and is falling into line with the general policy which is turning Europe into an armed camp. In America, embroiled with all the allied countries over the vexed question of war debts, the mounting load of taxation for increased armaments rises to staggering heights. When the student looks at all this, can you blame him if he recalls the stinging satire of Southey's poem on the battle of Blenheim, in which his little grandson asks, "But what good came of it at last?" And old Kaspar replies:

" 'Why that I cannot tell,' said he,
'But 'twas a famous victory.' "

Not long ago the writer talked with an American colonel who said to him, in substance, "This peace talk doesn't amount to anything at all. If another occasion arises, the boys will go out and fight the same as they did the last time." One just wonders about that a little. The present writer does not doubt for one little moment that if our country were threatened by an unprovoked invasion, destroying our liberties, wrecking our institutions, swallowing up the best fruits of our Western civilization, these young men would cheerfully give their lives for the protection of the country which they truly love. But they must be convinced that the cause is genuine, and they would be very suspicious of propaganda and of the sinister, far-reaching influence of the munitions makers. The difficulty about the whole business is that the next generation will forget, they tell us, and will respond to the same old slogans in the same old unthinking fashion. But is it not just the business of the college to see to it that they do not forget? The function of our institutions of learning is, after all,

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The Home in Relation to Juvenile Delinquency

By Joseph S. Roucek*

IN AMERICA today the home may not be of as much importance as in a purely agrarian civilization since its functions are partially taken over by outside agencies. But the importance of its existence and influence is greater than appears on the surface. This is certainly true when we analyze the relation of home conditions to juvenile delinquency. And it is paramount that the church have an understanding of the problem.

Numerous studies in America and abroad show a definite correlation between juvenile delinquency and broken homes. Shaw and Zorbaugh, in their studies of Chicago, showed that delinquency from broken homes varies with the areas and nationalities of such disorganized homes. For example, the highest delinquency from broken homes comes from the colored people, and the lowest pertains to the Jews. But, whatever the case, delinquency is related to the child's loss of either, or both, father and mother—by death or desertion. When the mother has to work, when a stepparent becomes head of the family, and when orphans are left to institutions or their own devices delinquency is facilitated.

That the poverty-stricken home is another factor is quite obvious. The overcrowding of families in poor homes produces lack of moral restraints, general irritability and general dissatisfaction. The inability of the family to provide proper education, medical attention and proper food frequently results in truancy, child labor, social degeneration, and the search for recreation and sources of income by the delinquent means. Conditions of such homes more than incite girls and boys to run away to join the "Boy and Girl Tramps of America" (so well described by Minehan). Prostitution frequently is the only source of income for the girls who need to relieve the financial straits of their family or their personal needs. Recent studies show significantly that America's

* This is the second of a series of articles written by Dr. Roucek, Division of General Education, New York University.

poorest are most fecund. Poverty and excessive reproduction are therefore interconnected and result in a vicious chain.

Such homes are characterized often by parents who react to a disagreeable life situation by drunkenness, vice and crime. Quite naturally mental, contagious and social diseases prevail. Insanity, feeble-mindedness and epilepsy are reproduced and multiplied. They contribute more than their share to delinquency.

Parental inability to give effective care to their children is a factor of prime importance. Whether parents neglect their offsprings because of work or a search for pleasures and excitement outside their homes is not so important in juvenile delinquency as the fact of insufficient or inefficient control of children.

Intertwined with these conditions are the relations of parents at home. Quarrelsome and troublesome parents who cannot get along with each other give a great impetus to their children on the road to delinquency. The parents who cannot create an atmosphere of love and service in their homes cannot expect their children to love their homes. The parents who look upon their children as the tools for their own exploitation and selfish needs must not be surprised when their children develop dangerous anti-social attitudes and prefer to stay on the streets or away from their home because home invites no return.

Too frequently we forget that our schools cannot solve all the problems because, first of all, the school is only one of the social agencies which can do so, and secondly, because we pay so little attention to the education of parents. The church is one of the social institutions whose task is the promotion of social justice—a thing nonexistent in poverty-stricken homes. Furthermore, more than ever before, the task of the church must be directed towards the preservation of that type of home which trains children for good citizenship, not juvenile delinquency. Even more, the church of today should not forget that all educational functions cannot be left to the school alone. Our educational system today concerns itself little, if at all, with preparation for the duties of parenthood. To the church really belongs the function of adult education as well as spiritual uplifting. It can reduce the alarming amount of juvenile delinquency by pointing out to the adults that the home remains a fundamental social institution, without which we simply cannot get along.

WAR TOMORROW: *Will We Keep Out?*

THE apprehension caused by the present tense world situation is apparent throughout the church. Men, women, and young people are discussing the recent neutrality legislation, our foreign policy with respect to economic and other relationships, and the many other factors involved in the maintenance of peace and the means necessary to prevent the entrance of the United States into the threatened European conflict.

Educating for Peace

Recognizing the responsibility and opportunity offered the church in this crisis, the General Assembly of 1935 took action recommending "an increasingly definite educational campaign toward: Organized resistance to war; opposition to the private manufacture of war munitions; to compulsory military training in schools and colleges; and to all selfish nationalism, racial exclusiveness and trade imperialism which tend irresistibly toward war."

Such an aggressive, educational policy recognizes that peace is not simply the absence of war. Like war, peace must be waged; it must be built with determination, intelligence, patience, and skill. Effective peace education must create, throughout the church, an informed opinion against war; must develop a dynamic "will to peace" on the part of every individual Christian in the church; and must stimulate participation in definite peace action both within church groups and in cooperation with community and national organizations dedicated to the promotion of peace and the prevention of war.

The Study Plan

To meet the need of church and college groups eager to study these difficult questions and in search of authoritative information, this Board has adopted "WAR TOMORROW: Will We Keep Out?" published by the Foreign Policy Association, as the basis of its peace study plans for the coming months:

This compact little volume, one of the up-to-the-minute "Headline" series discusses in concise, non-technical language the policies and events which precipitated our entrance into the World War; the root causes of all wars; the danger spots in the present situation which might lead the United States into the threatened European conflict; and the elements of a workable neutrality policy.

The book is an interesting study text for the individual reader. With the accompanying study guides, source materials, and worship suggestions it is suitable as well for the small study group; men's, women's, young people's societies or clubs; or for the larger forum group. The materials may be used in any of the following ways:

1. As the source material for a series of Sunday or church-night services.

2. As the basis of discussion for a series of four or more consecutive meetings of any class, group, or society of adults or young people in church, community, or college.

3. As the source material for a series of forum discussions or debates in which various groups within a church, or among the churches, societies, or college of a presbytery or a community, might participate.

How Study Materials May Be Secured

The materials for this study are available in the following forms and may be ordered from the nearest Sales Agency listed on page 32:

1. Leader's Kit, containing a copy of the text, "WAR TOMORROW: Will We Keep Out?", additional source materials, a worship service, and other worship and program materials. Price, 50 cents.

2. "WAR TOMORROW: Will We Keep Out?" Additional copies for members of the group. Price, single copy 25 cents (paper) ten copies or more . . . cents a copy.

3. "The Will to Peace." A service of worship and remembrance. A copy should be in the hands of each member of the group at the first meeting. Price, single copy, 2 cents; in quantities of 12 or more, 1 cent a copy.

4. "My Personal Peace Pact," a declaration of purpose—a card to be signed, 2 cents each; 75 cents a hundred.

The Social Use of Scripture

By Wm. Lindsay Young*

CHRISTIAN people have universally believed that in the Bible is to be found the ultimate solution of the personal and social ills of man. While there is considerable unanimity in this point there is quite a diversity of opinion as to how these "solutions" can be found and applied. One of the fundamental errors of well meaning people has been to attempt to make the social message of the Bible effective in a society rife with unregenerate men. This is neither scriptural nor logical. The Gospel must not be reduced to a social imperative. The social ethic of the Word of God can never become either popular or operative in life until that life has experienced the saving grace of Christ. The Gospel must first of all be redemptive in the hearts of men before it can be normative for social conduct. The fallacy lurks in that popular but inelegant and ungrammatical phrase we hear so often "The Jesus way of life." Jesus did not say "I am the Way" and stop. In the same breath he added "the truth and the life." And "the Way" will forever remain an impossible moral philosophy until it is preceded by "the Life." If the world wants "the *fruits* of the spirit" it will have first of all to possess the spirit.

Dr. James Rowland Angell, President of Yale University, in his baccalaureate address last June, said, "Now it is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless there is an essential change of ethical and spiritual attitude in the rank and file of men—and this regardless of the special form of government, whether absolutist or democratic, and regardless of the particular economic order, whether capitalist, socialist, or something else. . . . In mitigation of current conditions specific governmental procedures must assuredly be tried, as they are now being tried, and specific economic programs must likewise be undertaken, as is also now the case, and for each there must be the contribution of the ablest trained intelligence at command. But I am persuaded that no one of these alone, nor all of them together, will in any

* General Director of the Dept. of Religion in Higher Education, Witherspoon Bldg., Philadelphia.

thoroughgoing and lasting way achieve the desired purpose, if not motivated by an essentially religious attitude and purpose."

Thus the first step in making the Kingdom of God a reality in this world is not in social engineering but in coming to an experiential knowledge of the King. Tinkering with our social structure will avail us little if we leave the inner life of the individual untouched.

It is when earnest Christian people become rightfully concerned about the application of the social message that great care should be exercised. There are two ways of using the Word of God in our quest of a better world. One way is to look at the Bible as a set of blue prints. One can turn to it as a source of "ancient solutions for modern problems." How do we know it is not right to kill? Because the Bible says, "Thou shalt not kill." How do we know it is wrong to steal? Because the Bible says, "Thou shalt not steal." In this way one could name a great number of concrete and specific solutions found in the Bible which apply to our day. But certain difficulties are encountered. One is that we are not always agreed as to what the Bible teaches with reference to specific issues. When slavery was the supreme issue in this country many sincere Christian people believed that the Bible upheld the institution of slavery. In our own day there are those who interpret the Bible as supporting both militarism and alcoholism. If the pacifist quotes Jesus as saying, "They that take the sword shall perish by the sword," the militarist may quote him with equal effectiveness by his words "I came not to send peace but a sword." The prohibitionist may quote one part of the Bible in which it says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The anti-prohibitionist can quote another part of it which says, "Drink no longer water, but use a little wine for the stomach's sake."

Another difficulty we encounter in this blue print or literalistic approach to the social use of scripture is that we sometimes confront social questions about which the Bible gives no guidance whatsoever. A question of grave significance just now has to do with the movies. There are some people who refuse to patronize the moving picture theatres because they believe them to be a personal and social menace. But surely they do not choose to pursue this policy because of what the Bible says about the movies. How can a Christian financier get a blue print in the Bible that

will guide him in his investment policy at the stock market? On this same basis there are those who say that the church has no right to throw its influence against young people smoking cigarettes because nowhere in the Bible is the word tobacco ever mentioned.

As I rode out of Salt Lake City, Utah, on a train this morning I read in the paper of a case coming before the civil court against a man charged with having more than one wife. The defendant proposes to win his case on the point of Christian conscience. He finds his support in the Bible. Did not Abraham, a man of God, marry Hagar while he also had Sarah as his wife?

There is another point of view which holds that the blue print or proof text method, is neither scriptural nor adequate. A more helpful and effective method is to approach the Bible with a view to understanding its spirit and principles. The Bible does not give us an ethical blue print on what a Christian should do about labor unions but it does say that men should treat one another as brothers. Once the spirit of brotherhood is universalized every form of oppression becomes impossible. It does not say that child labor is wrong but it does say of children that if any one is guilty of offending one of these little ones, that is to say, bring any harm to them, "it were better that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

It does not say explicitly what a Christian should do in any particular war but it does make it perfectly clear that dependence upon a materialistic philosophy of force to establish God's kingdom of good will and peace is anomolous. It does not specify just how much dividend an employer may make on his investments but it is as clear as the sun at noon day that the human values in every consideration are always to be given the supremacy. Jesus said that the Sabbath was made for man and not man for the Sabbath. That is to say man is of more importance than institutions. Of how much more value is a man than a sheep? He is to be rated above material possessions. When Jesus asked what it would profit a man if he gained the whole world and lost his own soul he was saying that the most sacred value in the universe is personality—a human soul. A philosophy has developed in America that measures man's worth merely in terms of his economic function and not, as it should be, in terms of his essential worth by virtue of his sheer humanity.

In his book, "The Unknown Bible," Professor Conrad Moelhman says the Bible "has been employed to demonstrate the righteousness of war, to justify witchcraft, to protect the enslavement of human beings, to vindicate the consumption of intoxicating liquor, to promote polygamy, to prevent any effort to decrease social injustice, to prove a particular brand of theology, to furnish ammunition and heavy artillery for dogmatic warfare, to repudiate the unification of the divided forces of Christianity, to construct innumerable uncanny programs of the future, to stir the fanaticism of the heresy hunter, to attack the organization of this or that denomination, to produce bitter and malignant controversy over the ceremonies of the Christian religion, to secure the survival of a notable variety of fads and fancies, and to give states anti-evolution laws."

The scriptures aim to reveal a specific idea of God as one imaged in terms of Fatherhood. It gives a particular conception of man as lost and in need of a Saviour. It portrays the possibility of a relationship between man and God eventuating in an ideal social world Jesus called the Kingdom of God. But all these precious spiritual values come to us couched in modes of thought characteristic of several successive ages. It is one of the ironies of history that Jesus came proclaiming a religion of the spirit and man has ever since been prone to crystalize it into a legalism. The need of the hour is a study of the Bible that will penetrate beyond cold type to the life giving spirit. The words of a hymn we sing often state succintly the proper use of the scriptures:

Beyond the sacred page
I seek thee, Lord:
My spirit pants for Thee
O *living* Word.

It is the spirit, not the letter, of God's book that needs to be applied over the whole range of life.

"Alcohol in any form, in time, will lower one's efficiency; although it might not be so noticeable at first, it will undermine the good work the athlete has been doing."—"Johnny" Kelley, Boston Marathon, 1935.

—From a personal letter to the Scientific Temperance Federation, June 9, 1935.

Presbyterians Aid in Ministry to the Blind

HAVE you heard of the John Milton Foundation for the blind, which has its headquarters in the offices of the American Bible Society, Bible House, New York? Its executive committee, meeting in New York in November (November 13), decided to publish a "junior magazine" for blind young people beginning in January, 1936. The Foundation was incorporated only a few years ago expressly to issue evangelical literature for sightless persons.

On its Board of Directors are nine men and women named by the International Council of Religious Education, eight named by the Home Missions Council, and seven others. One representative named by the International Council is the editor of the Presbyterian Board of Christian Education, Dr. John T. Faris. Among other directors are Miss Margaret T. Applegarth, New York City, who is the editor of the new junior magazine; Mrs. Fred S. Bennett, Englewood, New Jersey; Dr. William R. King, New York City; Dr. John McDowell, New York City; Dr. Louis B. Chamberlain of the American Bible Society; and Dr. Hugh R. Monro, New York City.

Of the 21 directors five are blind. Helen Keller is the president of the Foundation.

A small beginning of the ambitious program of the Foundation was made two years ago when The John Milton Magazine was first issued. This periodical, printed in Braille type, circulates 1,500 copies monthly, and is for blind adults. Subscriptions are free to the blind.

The contents of the magazines include religious and informational articles and comments on the International Uniform Sunday School lessons. For July to December, 1935, the comments in the adult magazine were supplied through the Presbyterian Board of Christian Education by Dr. Earl F. Zeigler, dean of the Presbyterian College of Christian Education, Chicago.

The small income of the Foundation is from contributions, interest on a few endowment gifts, a grant from an organization for the

blind, and gifts from denominational boards, including the Presbyterian Board of Christian Education.

Helen Keller in the December, 1935, number of The John Milton Magazine calls the magazine "a light arising in great obscurity, the first interdenominational periodical for the blind," and adds: "Like a beloved friend it introduces them to the personalities of the Bible in impressive situations. It lifts the low window in circumscribed lives so that they behold the whole story of man's life as recorded in the Scriptures, until their minds are filled with the glory of the Lord. The magazine fosters in the readers a desire to go to the Bible again and again for comfort and joy. Moreover, with hymn and prayer it gives widely scattered individuals the sweet sense of worshiping together."

RACE RELATIONS DAY LOOKS EASTWARD

"Decisive issues face the churches, and cry aloud for Christian action," said Dr. George E. Haynes of New York, executive secretary of the Department of Race Relations, Federal Council of Churches, in announcing that for the 14th year Race Relations Sunday will be observed on the second Sunday in February. The date in 1936 is February 9. Dr. Haynes stressed especially the present "conflict of nations of different races in East Africa and the Far East" and the "economic situation among Negroes and other minority groups in the United States."

American Indians, American Negroes, Mexicans and Orientals in the United States form the particular race emphases of Race Relations Sunday. Community organizations, churches and other groups observe the day. A feature of this year's observance will be an "opinion test" for young people.

"RELIGION IN THE NEWS"

"Religion in the News" is the weekly radio program conducted by Dr. Walter W. VanKirk, of the staff of the Federal Council of Churches. It is broadcast each Saturday at 6:45 P.M. eastern standard time over the NBC national hook-up. Through this program, Dr. VanKirk interprets to the radio public the purpose and influence of the church including its program with reference to world peace and other social problems.

Better Motion Pictures

THE Presbyterian Church, through the Federal Council of Churches, united during the past year with those of all faiths in the campaign for cleaner and better motion pictures. The drive was launched on October 21, 1935, when ministers in Protestant churches over the country presented the problem to their people. As the result of this drive, thousands of "Declaration of Purpose" cards were signed; "Better Films" councils were organized and study groups in hundreds of communities were formed.

A year has passed since the introduction of the Better Films Movement. Christian people deeply concerned about this problem will welcome the following report of the progress made by Federal Council's Committee on Motion Pictures. It is suggested that it be read from the pulpit, published in church bulletins or papers, or otherwise given publicity.

Statement to the Churches on the Motion Picture

The effects of the Decency drive of 1934-1935 for clean and better motion pictures in which churches of all faiths joined, have been, first, to improve the moral quality of films and, secondly, to improve their content and artistic excellence.

The motion picture industry has also found that cleaner and better pictures make a stronger box office appeal. A marked increase in attendance since the Production Code Administration went into effect on July 15, 1934, has reinforced the influence of the churches.

There has also been an effort during the year, partially successful, to apply the Production and Advertising Codes to film publicity, and to secure less exaggerated publicity in the press, on posters, and on film trailers. The public has ceased to be impressed by the "colossal" technique of film advertising writers but is responding to a more truly descriptive and dependable publicity.

While the churches are gratified by these improvements in pictures, a large part of the output of the studios is still far from desirable. Those who see films regularly observe subtle and clever evasions of the Production Code, especially in the portrayal of relations between men and women. Drinking sequences are still too

frequent and too long. There are also disquieting appearances of propaganda in films, sometimes subtle, sometimes open, as in current pro-war news reels and as in certain recent films. A fear is growing that even religious bias is appearing in commercial pictures. The cinema is so universal and so powerful, that the use of the entertainment film for propaganda cannot be allowed without protest and opposition.

The most serious defect of current films is that many of them lack meaning and dignity and give false patterns of life. Contrasted with the seriousness and power of the Russian cinema, although technically more brilliant, American films are too often sentimental and unrealistic. While recognizing the necessity for an authentic portrayal of life, we must deplore the flood of gangster and G-Men films, and extravagant gun play in Wild West pictures, with their over-emphasis on noise, violence and killing.

Two great evils of the American motion picture theatre are that few of the notable foreign films are ever seen by American audiences, except in the little theatres of a few larger cities, and that the more splendid productions of American studios are either slow to reach small communities or do not get to them at all. This is a distinct cultural loss and a definite betrayal of the picture loving public in the interest of profit and should be corrected by the industry itself.

In view of these conditions, this Committee renews its previous emphasis on the importance of intelligent selection of pictures for the family, especially for its children. It is very important that parents shall train their children to desire good pictures, to know how to find them and to be able to appreciate their values. If children can approach pictures with critical minds they will be measurably protected against their destructive aspects.

The Committee urges continued organization of Better Films Councils in communities. Every community where there is a motion picture theatre should have a council. It is the only effective way to deal with the local theatre and its program. Churches should cooperate through their own motion picture committees. The Committee advises that study groups, especially of parents and young people, be organized in churches to consider the problems of appreciation and selection.

The Pettingill Bill (H. R. 6472) in the House and the Neely Bill (S. 3012) in the Senate designed to abolish the practice of "block

booking" and "blind selling" of motion pictures, failed to be reported out from committees during the late Congress, mainly because of the pressure of more urgent social legislation. They retain their legislative status over the recess, and at the coming January session every effort will be made to secure hearings before the House and Senate Committees on Interstate Commerce with a view to having them reported favorably for action by the Congress. These bills should receive the support of church people.

This Committee may seem adversely critical of the motion picture industry. Frankly, it *is* critical. But it is also appreciative. The motion picture in itself is a surpassing achievement, too socially valuable to be degraded or to be exploited for quick money. Many entertaining and wholesome films and a few exceptional films are being produced each year—more than any one person can see. The people even of isolated communities have a social right to them, a right which the industry should strive to realize. There can be no reputable excuse for unclean pictures, and no valid excuse for shoddy pictures. The more generously the motion picture industry devotes itself to bringing the best American and foreign films to the widest possible audience and to small and remote communities, the more generously will it be rewarded by an appreciative public.

The Student and Peace

(Continued from page 13)

to gather up the experiences of the past and put them at the disposal of the future generations. To do this, the college should have freedom to study, with an unbiased mind, the causes of war and to rear a generation of men who will have the trained mind to detect and expose propaganda, to hold at once a true, patriotic nationalism, and a broad Christian internationalism, neither being opposed to the other, who will strive to put faith and friendship into the place of fear and force in the relation of all peoples, and who will speed the time when

> "Each Christian nation shall take upon her
> The law of the Christian men in vast
> When the crown of the getter shall fall to the donor
> When the last shall be first and the first shall be last
> And to love best shall still be to reign unsurpassed."

Religion and the Drink Problem

(Continued from page 7)

our most serious practical danger. The reaction time of a normal person is $\frac{1}{5}$ of a second. One noted doctor says, "Let the same person take a pint of beer, a glass of wine, a cocktail or highball, and his reaction time lengthens to $\frac{2}{5}$ or $\frac{3}{5}$, in some instances to $\frac{4}{5}$ of a second. An automobile traveling 35 miles an hour will move 20 feet in $\frac{2}{5}$ of a second." So, if I drive an automobile after drinking an alcoholic beverage, do I not unintentionally become a potential danger to the lives of others? And if I invite 20 guests into my home, all of whom arrive in automobiles, and serve cocktails which reduce their reaction time and unbalance the coordination of mind and body, do I not send them out to be potential injurers of others? Again, let us ask ourselves how our Christian laws of service and sacrifice, how our teaching about regarding the welfare of others, and the golden rule, and the building of the Kingdom of God among men, can be reconciled with the use of alcohol?

So we come back where we started: because alcohol prevents us being our best selves and creating that quality of human life which God evidently expects us to create on earth, should not our religious convictions solve the problem of drink simply by prompting us to totally abstain from its use?

"Children and the Alcohol Problem"

By Elsie G. Rodgers

"Should we introduce the question of the use of alcoholic drinks to children or discuss it with them?" In "Children and the Alcohol Problem," the writer considers with pastors, parents, and other leaders of children the every day experiences through which children come in contact with many aspects of the alcohol problem. Miss Rodgers suggests suitable teaching method, and pupil activities, and lists available materials. This 12 page leaflet is free and may be obtained upon request from any Sales Agency* or from the Department of Social Education, Witherspoon Building, Philadelphia.

* See list of Sales Agencies, page 32.

Materials for the Study of the Alcohol Problem

"Stop Light," by William Louis Poteat. 1935. 75 cents.

In this compact and readable book, Dr. Poteat writes especially for young people out of his experience as a college executive. He presents the effects of alcohol on human personality from the scientific point of view, considering what alcohol is, what it does, and what society has and can do toward control.

"Keeping Our Balance," by Eva Taylor. 1935. 25 cents.

This paper-bound booklet will prove a welcome addition to the sparse collection of interesting reading materials dealing with the alcohol question. The writer specializes in juvenile literature and has prepared the book for older children and young people. The questions of why people drink, moderation, liquor ads, abstinence, and health are dealt with from the youthful point of view. A unique feature is the inclusion of numerous quotations from literary sources, familiar to school boys and girls, in support of temperance. The book is interesting and scientifically accurate and will prove an excellent source in the study of the alcohol problem.

"The Problem of Liquor Control," compiled by Julia E. Johnsen. New York, 1934. $2.40.

Selected articles, briefs and arguments, facts and statistics, for use in discussion and debate. For Adults and Young People.

"What Shall It Profit," by Ira H. Frantz. 1933. 25 cents.

A convincing temperance play. Requires careful acting. For Adults and Young People.

"Have This Mind in You," Department of Social Education. Single copy, 2 cents; 12 or more copies, 1 cent each.

A temperance worship service for use in groups of young people and adults or in the church service.

"The Junior and the Problem of Temperance," by Willie Jean Stewart. 1934. Teacher's text, 20 cents; Pupil's text, 15 cents.

Because of demand for material in this field the Board has

published this series of four lessons. Previously issued as a part of our Departmental Graded Lessons, it is now available for the week day or vacation school, or for special discussion in society or club.

To provide for more extensive study, each of the four lessons is arranged for two periods—thus eight class sessions may be devoted to this subject if desired.

"The Three Partners," (1929), 20 cents; **"Inside Information,"** (1931), 20 cents; and **"Here's Health to You"** (Revised 1934), 35 cents. By Margaret Baker.

These booklets by an English writer present the facts concerning alcohol and its effects on the human body and nervous system in vivid and attractive fashion. Each lesson includes factual material, blackboard illustrations, and a story. Suitable for use with juniors in Sunday, week-day or vacation church school, and in society or club meetings. Juniors will enjoy reading them.

"What About Alcohol?" by Emil Bogen and L. W. S. Hisey. $1.50.

This interesting presentation of the known scientific facts regarding the nature and effects of alcohol is strikingly illustrated with charts and pen sketches which lend themselves to poster reproduction. A good bibliography and "Suggestions for School Use," provide an excellent guide for both church and day school teachers. The book is a valuable addition to the reading table in Junior and Intermediate departments, and is a dependable source book for both pupils and their leaders.

"Answers to Alcohol," by L. H. Caldwell, 20 cents each; $1.75 for 10 copies.

A school man, the writer knows that boys and girls prefer to discover facts for themselves. Accordingly, the junior reader of this attractive and interesting booklet joins a group of children as they visit a doctor, an insurance man, a factory manager, a chemist and others to learn about the effects of alcohol on health, safety, and efficiency.

Note—All of these publications may be ordered from your nearest Presbyterian Sales Agency listed on page 32.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

In Old Kentucky (Will Rogers, Dorothy Wilson) (Fox) Last release by Uncle Sam's jester. Appealing little story of horsetrainer and poor girl overcoming treacherous difficulties to win the classic race. Thoroughly human role which gives Will Rogers wide scope for his characteristic and engaging play.

For A: **Good** For Y: **Excellent** For C: **Excellent**

Mutiny on the Bounty (Chas. Laughton, Franchot Tone, Clark Gable) (MGM) Masterful portrayal of grim bit of history, when sadistic tyranny evolved into humane discipline aboard English ships. Beautifully photographed and acted by great cast at its best. The terrible South Sea voyage made unforgettable.

For A: **Excellent** For Y: **Strong but good** For C: Too strong

The Three Musketeers (Walter Abel, Margot Grahame) (RKO) Splendid partial screening of Dumas' immortal romantic novel in the spirit of book and times. Sets, costumes, atmosphere, acting of the finest, with historical flavor genuine and humor that is above vulgarity. Joy for those who know the book.

For A: **Excellent** For Y: **Excellent** For C: **Mature but good**

A Feather in Her Hat (Pauline Lord, Basil Rathbone, Wendy Barrie) (Columbia) Beautifully acted, sentimental but strongly appealing story of humble English mother devotedly sacrificing all to make her son a gentleman. Fine realism in character, dialog, and London atmosphere.

For A: **Excellent** For Y: Mature but good For C: Little interest

Stormy (Noah Beery Jr., Jean Rogers) (Univ.) Melodramatic, stirring story of ranch life, centered around boy hero's devoted love for horses. His own colt makes the complications. Character interest and human appeal atone for incredibilities and technical faults. Wild horse herd in Painted Desert notable.

For A: Good of kind For Y: **Good** For C: **Exciting but good**

I Found Stella Parish (Ian Hunter, Kay Francis, Sybil Jason) (Warner) Romantic melodrama of notable quality and fine dialog. From London stage success, innocent heroine's unfortunate past drives herself and child into exile. Star reporter seeks, finds, loses, and wins. Hunter and Jason roles excellent.

For A: **Interesting** For Y: **Good** For C: Beyond them

Over Night (Robt. Donat, Pearl Argyle) (Gaumont-British) Finely acted light melodrama about country bank clerk who yearns for city thrills, "borrows" bank funds and entrains for London. Smooth train acquaintance scents easy money, but heroine, unwilling member of gang, saves all. Three notable roles.

For A: Rather good For Y: **Good** For C: Perhaps

Sans Famille (French Production) (Atlantic Films) Fine screening of famous Malot story of kidnapped English boy, reared in France, buffeted by misfortune, finally restored to mother. Outstanding work by Robert Lynen, hero of "Poil de Carotte." Many scenes charming, few harsh, none dull. No English titles.

For A and Y: **Excellent** For C: **Mostly very good**

So Red the Rose (Margaret Sullavan, Walter Connolly) (Para.) Pictures charmingly life in the Old South, sentimental, idyllic, till Civil War brings terror, hallucinations, heartbreak, tragedy, ruin and social chaos. Beautifully done but continuous disaster makes it as depressing as entertaining. Quite anti-war.

For A and Y: **Fine of kind** For C: Doubtful

Transatlantic Tunnel (Richard Dix, Leslie Banks, Madge Evans) (Gau.-Brit.) Great spectacle-drama, ably done, of gigantic engineering task to bind England and America. Done with dignity, power and surprising convincingness. Expertly achieves credible combination of human interest and monstrous mechanics.

For A and Y: **Very interesting of kind** For C: Perhaps too strong

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use subscription blank on page 32.

The Alcohol Problem

*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

Alcohol As a Food—2 cents each, 50 cents a hundred.

Alcohol, Its Influence on Body and Mind—4 cents.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.

Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.

One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, $5.00 a hundred.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

The Will to Peace—A Service of Worship and Remembrance. 12 or more copies, 1 cent each.

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Sex Education in the Home. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question. Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Sales Agencies

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue — Chicago: 216 S. Wabash Ave.
Pittsburgh: Granite Building — San Francisco: 234 McAllister St.

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